

A FEW

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English NOTES

On a Late

SERMON

Preached before the

Sons of the Clergy,

BY

Dr. *B I S S E*,

Intended to vindicate the *English* Reformation from the Charge of
Sacrilege, Fraud, &c.

In a LETTER to the Reverend Dr. —
Dean of —.

Under to ALL their DUES, Rom. XIII. 7.

I fear nothing more than that some time or other, we
shall by the Strength and Force of our Rhetorick, preach
both the Church and Religion out of Doors. Serious
Enquiry into the Present State of the Church of
England, &c. P. 43.

Printed for James Knapton, in St. Pauls

Church-yard; and Sold by John Mearns,

at the Hall, 1717.

A NEW
ENGLISH
WOMEN

ON A
SERMON

1800 of the Clergy

1800

intended to vindicate the
the Reverend on the Charge of

the Letter

Account is given of the
the Church and its
the Church of

Printed for James
and sold by John

Reverend Sir,



H A V E, at your Desire, perused Dr. Bisse's Sermon, preach'd before the Sons of the Clergy, Decemb. 6. 1716. and am indeed of your Mind, that there are many things in it very *luxurious to the Honour of the Reformation*. But what Exactness can any Man expect from a Man who in so Sacred a Place, and on so solemn an Occasion asserts, 'That there are THOUSANDS of Cures [in England] of different Titles and Tenures, the Yearly Maintenance whereof are far inferior to the usual Hire, or Support of the MEANEST DOMESTICKS; That our Clergy are become the worst provided for of any in the Christian World: That every one knows that there are hundreds, yea, THOUSANDS of Secular Offices, the Revenue whereof equals that annexed to most of our Bishopricks; and that there are some [Secular Offices] which in Value would ballance them ALL, when put into the Scale together'. Such extravagant Assertions as these cause one to cease to wonder that the Author of them is no great Admirer of *Common Sense*; but chuses to prefer the *Common Faith* or Opinion to it. Other Instances of the Doctor's Exactness and Accuracy you will find in the Sequel of this Letter. For it's my Design to take the several Passages in the same Order in which they lie in the Doctor's Sermon. I am very sensible that by my so doing, I shall be liable to incur the Censure of being a False Brother, a Betrayer of my Order, an Enemy to the Church, and what not? But it is no part of my Business to seek to please Men. And I am thoroughly convinced that if the Principles which the Doctor advances in this Sermon be sound and true, there is no such thing as either an Authorized Ministry or a Christian Church upon the Face of the Earth. Besides, supposing our Church be a true Church, yet what Opinion must our People have of it, when they find, that according to the Doctor, it is founded on *Sacrilege, Fraud, Rapine and Rebellion*? But not to detain you with these General Observations.

Page 5. The Doctor complains of the heavy Charges, and seemingly terrible brought against our Order. And it must be own'd that great Offence has been taken at the Conduct and Behaviour of too many of our Clergy. But then I think the proper Use that we should make of this, is to consider whether or no, we who are of this sacred Order, have not, some of us, at least, given Offence. For it is indeed very unjust to beat and reproach others, when at the same time the Fault is in our own People. God himself assures the *Levitical Priests*, that therefore He had made them contemptible and base before all the People, according as they had not kept his ways, but had been partial in the Law. And the Apostle himself intimates, That if we give Offence in any thing, this will be the Effect, that the Ministry will be blamed. Accordingly we may observe, that the very best Men have lamented the Sins of the Prophets and the Iniquities of the Priests; and instead of casting Reproaches on others, have taken Shame to themselves, and wept for theirs, and their Companions Transgressions. If we will believe the Word of an Apostle, To measure our selves by our selves and compare our selves among our selves is not wise. For not he that commendeth himself is approved. St. Chrysostome has observ'd, That it is not possible to conceal the Offences, or the Faults of Priests, but even the smallest of them are presently made publick. Tho' therefore we put our Hands before our Eyes and don't see others, yet we cannot put out their Eyes, and hinder them from seeing us. I should think it therefore more ingenuous to confess and bewail the Scandals and Offences that have unhappily been given by too many of our Order, than to go about to apologize for them. I wish indeed, that there was no Truth in the Invektive the Doctor repeats, That our Order instead of Peace brings a Sword; that it either impoverishes or infests; that it brings under, or turns the World upside down. But it cannot, it must not be denied, that too many of our Order have in many Respects acted as if this was the main End of its Institution, to unsettle Mens Minds, to embroil Governments, and promote Sedition and Disturbance. To use the Words of the Learned and Judicious *Vindicator of the Realms and Church of ENGLAND from the Charge of Perjury, &c.* 'It would be to little purpose to dissemble what all the Nation knows to be most true, that hardly any sort of Men in the Kingdom have either appeared more obstinately disaffected to the Protestant Establishment, or have more heartily laboured to overthrow it, than several among the Clergy have done. How many of those, who have readily

' readily taken the Oaths to the Government, and *abjur'd* both
 ' the Title and Interest of the Pretender, have nevertheless shewn
 ' too little regard to all this in their Actions and Conversa-
 ' tions? It is a Melancholy thing to consider, how our very
 ' Pulpits themselves have sometimes been made the Trumpets
 ' of Sedition; and helped on those unhappy Divisions, which
 ' have so often brought us to the very brink of Ruine; and
 ' from which our Enemies still flatter themselves, that they
 ' shall yet be able to Destroy us.' You have been too nice
 an Observer of the Transactions of your own Times to need
 particular Evidences of these Facts. You know the Men who
 represented King *William* as a Prince of no Religion, and who
 industriously suggested to the People that the late Blessed Queen,
 of Glorious Memory, made use of *Wily Volpones* in Her Admini-
 stration, and advanced the *Adversaries* of the Church to the Chief
 Places of Trust. You have read the Sermons and Pamphlets,
 wherein our Bishops have been represented as Athiests, and
 Blasphemers; as comprehensive Latitudinarians; as neither
 Christen'd nor Christians in their Principles; as great pieces of
 Impudence, as Men whose Politicks are *Leviathan*, and their
 Religion *Latitudinarian*, which is none; as Men more tender
 of the Dissenters than of their most faithful Brethren of the
 Clergy or Laity; as minding more their Baronies and Reve-
 nues than the Honour of their Order. You have seen the po-
 pular Invectives and Declamations made by some of our Or-
 der against the Bishops, as wanting in their Duty; as Favou-
 rers of the *Hildebrandine* Doctrine of Resistance, which they have
 abjur'd as damnable; as Ecclesiastical *Abitrophels*; and *Deluders*
 of their Prince, to take such Measures as are prejudicial to the
 Christian Faith and Worship established among us. You have
 perus'd the History of our Nation from 1688 to 1711,
 written by the Author of the *Marryrology*, which the Doctor re-
 commends as a Record that ought to be kept in every Sanctua-
 ry; and have observed how much Slander is there heap'd
 together. You have heard the Complaints made by our Bi-
 shops, of the disrespectful and unkind Behaviour of some of
 their Clergy to them, and seen in how soft and tender a manner
 they have taken Notice of their Insults and Provocations.
 But should any one of less Observation think I aggravate things
 and heighten them beyond their just Proportion, I am ready
 at any time to produce the Evidence at large, and name the
 particular Persons and Facts. But I do not delight in such
 Work, nor should I have here mentioned these things, did I

not think it necessary to awaken us all to a quicker Sense of our Duty, and to take care how we mistake, as too many 'tis plain have done, a reviling, seditious Spirit, for a Zeal for God and his Church.

P. 11. 'Tis not within the compass of my Time or Purpose to descend to Particulars, nor to open before you the Rolls of those Holy Fathers, which beginning from the Apostles in a regular uninterrupted Succession, sat in the Episcopal Thrones of Jerusalem, Antioch, Alexandria and Rome.] The Doctor here says very right, That to open the Rolls of those Holy Fathers, which beginning from the Apostles in a regular uninterrupted Succession, sat in the Episcopal Thrones of Jerusalem, &c. is not to be done within the Compass of Time allotted for a Sermon. But he tells his Reader in the Margin, that Eusebius, in his Ecclesiastical History, has given Catalogues of these, down to his Time, viz. about the Year 360. But you know, Sir, Bp. Pearson has shewn that Eusebius's Account is very disturbed and confused. St. Peter is set down as the first Bishop of Rome, and yet it is a thing very disputable, whether St. Peter was ever at Rome. Linus is reckoned as his immediate Successor, and yet Bishop Pearson has shewn that St. Peter died after Linus. Cletus, Clement, and Anacletus are reckoned next, and yet Bishop Pearson has made it probable, at least, that Cletus and Anacletus are both the same Person. Had therefore the Doctor opened his Rolls before his Congregation, they might only have served to amuse and mislead them; and not in the least contributed to satisfy them, that in these Sees there was a regular uninterrupted Succession of Bishops.

P. 14. As they [the Fathers] were appointed by God to be the Ambassadors, so were they acknowledg'd by Men to be the best Interpreters of the Word of God, that Law of the most High; even as the Judges in our Israel, which tho' not the Authors, are referred to as the Interpreters of our Law. — The ancient Writings and Interpretations of the Fathers, the Authority of each taking Place with their Antiquity, have been, are, ought, and must be, the Rule of judging in all succeeding Ages of the Church. — And those that are Sons, who believe the Inspiration of the one [the Holy Scriptures] generally submit to the Interpretations of the other [the Fathers.] And is not this, Sir, very clever? Would any one now wonder at the Witchcraft of Rome, whereby she makes the Suspicion of Popery to cleave into the Clergy, who teach such Doctrines? Sure, there can be very little of Witchcraft in making the Suspicion

of Popery to cleave to those who are actually gone over to it. I always thought that the BIBLE had been the Religion of Protestants; that *whatsoever is not read therein, nor may be prov'd thereby, is not to be required of any Man* that it should be believ'd as an Article of the Faith. But the Doctor supposes with the Papists, That the BIBLE is only *Ink, variously figured in a Book, unsens'd Characters, waxen-natur'd Words not yet sens'd, and not having any certain Interpretation or Meaning, and that therefore their Letter and Sense must be ascertained by the Fathers.* But I desire to be informed. Are not the Writings of the Fathers *Ink variously figured in a Book?* Are not they as much *unsens'd Characters* as the BIBLE? If they are, who is it that must *Sense* their Writings; or give a certain Interpretation of them? If a Man may by his own Study understand *their meaning*, what should hinder that he should not by using an honest Application as easily and as truly understand the Scriptures? To suppose that the Fathers could better interpret the Scriptures than we can now, and more truly ascertain their Sense, is grounded on this Fancy, that they conversed with the Writers of the Scriptures themselves. Suppose they did; Can any Man think that the Apostles could not as well explain their meaning by Writing as by Word of Mouth? Or is it likely that the Fathers should better and more clearly deliver their Sense in *their Writings* than the Apostles could do themselves in *their own*? To allow this, is surely to do despite to the Holy Spirit of Grace, under whose Inspiration the Apostles wrote, by representing Him as not able to assist Men to write intelligibly; and is directly contrary to Fact, in that it is notorious, the Sense of the Fathers has as much been contested and disputed as ever the Sense of the Apostles Writings has been. This, Sir, I believe you'll think sufficient to shew, that the Fathers Interpretation of Scripture is not of such Authority as to oblige me to believe it to be the true one, because it is *theirs*. Not but that, to use the Words of a very learned Writer, 'I agree it to be extremely advisable, that as many as have Abilities, should consult the *Ancient Fathers*, and take in all the assistance they can from *their Writings*, by Learning from them the Ancient use of Phrases in the Language they wrote in, by finding the Opinions that prevailed in the several Times and Churches wherein they lived, and by considering carefully the Reasons they allege, why particular Texts were in their Days understood in such or such particular Senses.' vid. Dr. Clark's Letter

ter to the Reverend Dr. Wells, p. 17, &c. and *Differatio de Scripturarum interpretatione auctore Daniele Whitby.*

p. 15. *These Men* [the famous † Prelates who founded the greater part of the *Abbys* and *Monasteries*,] *were the glory of their Times.*] This is what I should never have expected to drop from the Pen of a Man, who expresses so just a Zeal against **IMPROPRIATORS**. Since, you know, Sir, that these Foundations were for the most part laid with the Spoil of the Parochial Tiths and Offerings, and in a manner owed all their Greatness to the Alienation of them from those for whom they were originally intended. The Learned Writer of the *Case of Improvements*, has observed, that by the Artifice of the Monks to keep the Parochial Clergy in a *Servile Dependency* on them, an Indulgence was obtained from the Pope, 'That whatever Churches they held in Advowson, they should from henceforth commit 'em to be served by honest Clerks, who as to the *Cure of Souls* should be responsible to the Bishop in whose Diocese they were, but as to the *Benefits and all accruing Profits*, should be alway accountable to the Abbot or Prior, and his Brethren. And that between such *Monastick and Papal Ambition and Avarice*, a Badge of Slavery, unknown to the Saxon Churches, was imperiously put upon the *Poor English Clergy*, with so good Success, that above a third part, and those generally the richest Benefices in *England*, became appropriated to Monasteries. These Benefices the Monks pretended to serve themselves, but so little relish had they of the Pastoral Care that they did what they could to exempt themselves, by *shifting off the Duty upon one another*. 'Till at length such Changes, and Intermixions in the Pastoral Care, became so very Scandalous, that the Bishops were forced to interpose, and to restrain the Monks from a Personal Cure of Souls; and to oblige them to retain fit and able *Capellans, Vicars, or Curates* (Titles which meant all the same Office) with a Competent Salary paid to them. But then again, they oppressed these Stipendiary Vicars, with such sorry Allowance, and such grievous Service, that the Bishops at last brought them to the Presentation of perpetual Vicars, endowed and instituted

† By the Word Prelate, is not to be understood those only of the Episcopal Order; But Abbots, Priors, Archdeacons, nay the Rectors of Parishes, are in our Provincial Constitutions distinguished by that Title. *vid. Lynwood. b. 97.*

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tuted; who should have no other Dependence on the Con-
vents, than the Rectors had upon their Patrons? It is no
wonder, that the Monks were such implacable Enemies to the
Episcopal Order, and were so desirous to be exempted from its
Jurisdiction: Since it stood so much in the way of their satisfy-
ing their boundless avaricious Humour.

But to shew, that there is no Caution sufficient to guard a-
gainst, and prevent the ill Designs of subtle dishonest Men:
Even this Institution of Vicariges, though ordained by the
Bishops, to remedy the Mischiefs of *Appropriation*, was turned by
the *Crafty Monks*, into a new Method of facilitating their De-
sign of adding to the Appropriations they had already got. For
they now suggested, that the *Vicar* had his Part or Portion, one
third of the Tithes, &c. or Revenues of the Church settled on
him; That the other Two Parts were always from the begin-
ning devoted to other Religious and Charitable Uses; as the
building and repairing of Churches, &c. and relieving the
Poor; And that they could not be entrusted in better or safer
Hands than theirs, whose very Order was instituted for the
Sake of promoting Piety and Charity. Thus skilful were the
Monks in the *Art of driving on a Trade in Holy Things*. And to
this, their Making the House of God an House of Merchan-
dize, to this, I say, it is that we owe that Poverty, and Meanness
of so many of our Parochial Cures, which all good Chri-
stians have so long lamented. And yet these, it seems, were the
Men who were the GLORY of their TIMES. Sure, if they
were so, it can be for no other reason than their being *Eccle-
siasticks*. Since it is very evident, that the Monks were as
mortal Enemies to the Parochial Clergy, and as tyrannical In-
vaders of their Rights as any Men could be.

' Some indeed, of the more honest *Prelates* and *Monks*, did
' abhor these Practices: They openly protested, to abhor the
' Enormous Injuries that would arise from the Appropriations of
' the *Tithes* to their Abbys, &c. to be lamented by Persons yet un-
' born. Some of them in their own Writings acknowledge, that
' from the Time of the *Religious* entring upon a Benefice ap-
' propriated to them, all things grew from Bad to Worse, and
' Worse; and there sprung up daily more Discontent among
' the People, and more Scandal to the Clergy.' But if the
Doctor has a mind to see more concerning his good Friends,
the *Prelates* and *Monks*, and be further convinced how much
they deserve to be stiled the Glory of the Ages, in which they
lived,

lived; The excellent Book I mentioned above, and from whence I have taken what I have said on this Head, will be of good Use to him. There he'll find that the Monks were not generally, in the Times he mentions, those *Godly, Charitable Men*; as he has represented them to be in this Sermon; He'll there see the Complaints made of their Avarice and Arbitrary Power, by both *English-Men* and *Foreigners*. Particularly, He'll there have the Opportunity of reading the Remonstrance of the *English Commons* in Parliament against them, in the Reign of *Richard II.* In the following Words; **The Religious Men through divers Colours and Cautions——** mischievously appropriate the Benefices of Holy Church, having Cure of Souls, and throw down the Houses and Edificies of the same to the Ground, and * carry them all away; and destroy Divine Service, Hospitality, and other Marks of Charity, which were accustomed to be done in the said Benefices to the Poor and Maimed, do cruelly with-draw and destroy, and the Clergy from Promotion do bar,——in Offence to God, Confusion of their Souls, grievous Desolation of their Country, and the Parishioners; Final Destruction of the Clergy, great Impoverishment of the Kingdom. and irrecoverable Ruine of the Holy Church of England. And let the Doctor, when he has consider'd these Things, judge whether these Religious Prelates were not indeed the Glory of their Times. Surely, if *Fraud, Rapine* and *Sacrilege* be any way *Inglorious*, these Glories of their Times must be attended but with a dull Lustre, and shed forth very weak Rays. For to *them* indeed do these Charges properly belong, not to the present *Impropriators*, on whom the Doctor is pleas'd to fix them. Our Reformed *Impropriators* have, it's well known, many of them given the Whole of the great Tithes to the Use of

* Here the Doctor may see, where his Glorious Monks had some of the Materials to build the Houses, whose Magnificence, he says, Proclaims their Greatness, p. 16. They did not indeed, want for State and Secular Splendor. They did all they could to Proclaim their own Greatness. Their Prelates assumed both the Episcopal Power and Ornaments, as the Mitre, Pastoral Staff, &c. But all this Greatness had its Foundation laid in Fraud, Rapine, and Oppression.

of the Parish Minister: and others of them settled very handsome Pensions out of them for the Vicar's better Support and Maintenance. And I am afraid therefore, it will be reckon'd little less than *ungrateful*, to charge the Poverty of the Clergy on the present Possessors of *Impropriations*; as if it was owing to *them*, that the Vicars are reduced to so low a State, as to be forced to beg their Bread.

P. 16. *All the Poor of the Nation, were Supported at their [the Abbeyes and Monasteries] Gates.* This, Sir, you well know, is a mistake. 'It is very true indeed, that there never was any Tax laid upon *England*, for maintaining of the Poor, before the latter end of the Reign of *Queen Elizabeth*.' But then it is as certain, that before this Act, the Abbeyes and Monasteries were far enough from supporting at their Gates, *all the Poor of the Nation*. Besides what the Poor received from those Foundations, who ought to have been more Liberal than they were; they had the Contributions of the Bishops and Clergy, and the Charity of Well-dispos'd People, whose Offerings at Altars, Sepulchers, and Shrines of Martyrs amounted to a great Sum. Besides, Our Nobility and Gentry then lived more in the Country: Scarce a Parish but had one or more Gentleman's Seats in it; at whose Gates the Poor were very bountifully Relieved: And I fancy, I should not over-do the Matter, if I added, that more of the Poor were thus Supported than by the Alms which they received at the Gates of the *Abbies and Monasteries*.

The Doctor adds, That the Monks built the Cathedral Churches with *their own Strength*. This is equally true with the former Assertion. The Monks and Abby Lubbers, were Men too Sensual and Voluptuous, and too great Lovers of their Pleasures, to spare much of their Revenues to build Churches, &c. Our Cathedrals were mostly, you know, Sir, of Royal and Episcopal Foundation; as our other Churches were chiefly built with the Charity of the despised Laity. There was in the middle and darker Times of the Church, a practice used of granting *Indulgencies* to such as would give Money towards the Building and Repairing of Churches: Which were then thought by the Credulous and Superstitious People, to be of such Efficacy and Value, as that they thought they could never give too much for the Purchase of them. The Monks did; it's true, raise many Buildings, and employed many poor People, in and about them. But then the Money

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that

that paid these Charges, seldom or never came out of *their* Pockets: They either got the Pope to grant them the Benefit of *Indulgencies*, or the Appropriations of Tithes; or got the Relicks of some Eminent Saint, which was given out to Work Miracles, and to which therefore very liberal Offerings were made: or they begg'd of all Comers to visit their Churches, that they would bestow some of their Charity on their Church. For this purpose, they had the Craft, sometimes to leave some part of the Building unfinished, in order to convince those of whom they begg'd, that they had need of their Charity. Thus, for Instance, the Cathedral Church of *Canterbury*, to which you know there was a great Resort of *Pilgrims* and *Strangers*, had that part of the East-end over *Thomas Becket's* Crown left unfinished, to all Appearance, tho' it is compleatly Roof'd, and secur'd from all Wind and Weather. For this was a sort of Duck-coy to those Strangers who came to see the Church, and visit *Becket's* Tomb, to wheedle them out of their Money, to put the finishing Hand to so Noble and Magnificent a Structure. So, that you see, if the Monks did build such Temples with their own Strength, it was with the Strength of their Wits, not of their Pockets. Had the Doctor himself but ever gon round our *Sim*, and view'd Her Temples, and observed the great Number of the Coats of Arms of our Nobility and Gentry fixed to their Gates, their Cloisters, and their Roofs, and painted in their Windows, he could never have dream'd that those Magnificent Structures were rais'd by the single Strength of the Monks.

P. 16. 'When this [Temple of *St. Pauls*] in which we now stand, the Glory of our Nation, has been also the Work of it.] This is certainly very false. The building of that Cathedral every Body who knows any thing of this Matter, is sensible, was begun, carried on, and finished not at a National Expence. Since the Tax laid on Coals for that Purpose, was only on all Coals imported into the Port of *London*, or the River of *Thames*, within the Liberty of the said City; as any one may be satisfied, by perusing *Stat. 19. Car. II. c. 3. 1 Jac. II. c. 15.* But this is just such another Fable, as that *Pious* one, that the other Cathedrals were built by the Monks, with their own Strength, or at their own Expence. Let therefore the Doctor know, That this Temple, *The Glory of our Nation*, was the Work of one single *English* Port; and that the same Port not only rais'd this Temple at its own Expence, but built a great many Parish Churches,

Churches, and are now a raising Fifty more; besides its repairing a Neighbouring Minster, and adding to its Grandure and Beauty: And that too without the Assistance of any Pious Frauds, Indulgences, Appropriations, &c.

P. 17. *Who were the Founders of, who the Benefactors to all this Greatness [of the Two Universities] were they not almost all of the Ecclesiastick Order?* Suppose they had been quite all of that Order, it would not have been so much to be wonder'd at, considering that almost two-thirds of the best Estates in the Kingdom were in their Hands; and that they were all single Men, without any Families to provide for, and Maintain. But whoever Examines the Truth of this Assertion, will soon be convinced, that the Founders of, and Benefactors to all the Greatness of our Famous Universities, were by no means, almost all of the Ecclesiastick Order. If the *Notitia Oxoniensis* be to be Credited of the XVIII Colleges, in the University of Oxford, VIII were founded by our Princes and Gentry, and if Henry VIII. be allowed to be the Founder of Christ's Church (as He is so remembred in the Commemoration which the Members of that College make of their Benefactors) one half of the Foundations in that School of the Prophets, were not Laid by those of the Ecclesiastick Order. According to the same Account, The Publick Schools, The Library, The Museum, and *Marmora*, [*Græciæ, Latineque Reliquiæ*] all the Publick Lectures, except Two, are owing to the Munificence and Generosity of some of our Princes, our Nobility and Gentry.

Let us pass from this University to Her Sister, Cambridge. Here are XVIII Colleges, but of these, only V are Founded by those of the Ecclesiastick Order; and the publick Professorships are all, except the Lady Margaret's, of Royal Foundation. Now let us sum up the Total of this Account. In both the Universities are XXXVI Colleges, and XXVII publick Professorships. Now of these XVI were Founded by Men of the Ecclesiastical Order, the other XLVII were Founded by our Princes, Nobility, and Gentry, Men and Women, *Famous in their Generation*. By what Figure of Rhetorick now does the Doctor say that the Founders, &c. of all this Greatness were almost all of the Ecclesiastick Order? Would he not have spoken more justly, had he said, they were almost all of the Royal Blood, the Nobility, and Gentry? And to what Purpose are all these fictitious Commendations of the Clergy? Do they really advance their Greatness, and render them

them *more* considerable? Does it not rather tend to make Men nauseate their Order, when they see those of it who talk thus deceitfully for it, carested and honoured for these their Pious Frauds and Religious Fictions? But there are still left among us, some, who are not as many, who deal *deceitfully*, but as of Sincerity, but as of God, in the Sight of God, speak they in Christ.

P. 17. 'In Comparison of which [our Universities] the Foreign Universities are as nothing, and produce nothing] This you and all learned Men know to be mere Rant and Bluster, and only the Effect of Ignorance, or a more than ordinary Partiality. It has been very lately observed, 'That *more* curious and costly Books in most of the usefulest Branches of Learning, and such as will be esteemed, and sought after by Posterity, have been printed in the Territories of the *United Provinces only* within these last Twenty Years, than have been printed in all *Europe* besides.' And is this a Sign that the *Foreign Universities produce Nothing*? The Foreign Universities have not indeed such a Number of Colleges as ours have; nor are their Colleges so amply endowed with Maintenance for Fellows, Scholars, &c. Their Professors are not encouraged with such large and honourable Stipends. But is it not therefore for their Glory, that notwithstanding all this want of Encouragement, their learned Labours are so great, and their Productions so useful and many.

P. 19. *A late Book of Martyrology, [a Record which ought to be kept in every Sanctuary.]* The Doctor in a Marginal Note lets his Reader know, that he means *Walker's* Sufferings of the Clergy. But would not one think by this Character of it that the Doctor never read it, or however never examined into the Truth of the several Facts mentioned in it? Since, had he done *that*, I am apt to believe he would scarcely have stiled it a *Record*, or recommended it to be kept in such a Place as the Sanctuary of God. For what is it less, than to defile that sacred Place, to bring such a *Farrago* of false and senseless Legends into it? Must it not be utterly inconsistent with the Holiness of God's House to record in it those for Martyrs, who it's allowed were famous for nothing but Vice and Wickedness, and a Scandal to that Religion which they profess'd? This is own'd by Dr. *Walker* himself to be indeed the Case of some of those Sufferers, whose Names he has taken Care to preserve to Posterity.

When I first read Mr. *Walker's* Circular Letter to the *Arch-deacons*, I fancied he intended to give us an Account of those worthy Men, who in the Time of the Civil War and Usurpation, were persecuted for Righteousness Sake, and lost all that they could not keep with a good Conscience, for the sake of their Duty to God and the King. And this I really thought a good Work: For that the Memory of such righteous Men ought to be had in everlasting Remembrance. But after about ten Years going with this Work, and that the Time of its Birth was come, and I had the Opportunity of seeing the Production, I soon found it to be a perfect Changeling. Instead of what I expected it to be, I saw a huge Heap of the most Heterogeneous Characters, and like the Popish Bead Roll of their Saints and Martyrs, a great many of them much more deserving to have their Names blotted out, than their Memory to be preserved. Some are here mentioned who did take the *Covenant*, but because they refused the *Engagement*, and could not go through *Stitch*, therefore they were ejected. Some were only ejected from one Living because they had a Plurality, and were suffered to keep the other: Some were deservedly put out for their scandalous Immoralities, Men who would have taken any Covenants, subscribed any Engagements, could they but have held their Preferments; of these the Doctor mentions a few, and yet there were more of this Character than he is willing to allow. Some suffered by reason of the War, and the Confusion of the Times. Some are mentioned by Dr. *W* — as suffering, who died possessed of their Church Preferments; Some got even then better Preferment than that which they lost: Many who are recorded as Sufferers, were only so in their Cathedral Preferments: Several are mentioned as sequestred from Preferment, which they never were in Possession of; and others are said to be sequestred, who never were sequestred, or whose Sequestrations the Doctor himself allows to be uncertain. Besides all this, to add to the Number, and encrease his Heap, the Doctor adds Fellows of Colleges who were not in Orders, nay, descends to mention *Schollars*, *Clerks*, and *Choristers*. And is not this now a fit Book to be stiled a *Martyrology*, and placed in Churches?

But the Master-piece of this splended Performance, is the History of the two last Reigns in its Preface; the Reigns of the Glorious King *William*, and the Gracious Queen *Anne*, two
of

of the best and most glorious Princes that ever sat upon the *English* Throne. When I read this History, I fancied another of the French King's Historiographers Royal had made a Voyage into *England*, with a desire to advance His Majesties Glory, and had travelled by Waggon from *Dover* to *London*, where he had received this Account of our *English* Affairs from some of those bigotted Malecontents who are always envying the Glory and Happiness of their Country, and therefore were willing that it should be represented to Foreign Nations, as only an Habitation of *Blacks* and *Hottentots*, a Place for *Dragons* and *Owls*. Therefore I was for wishing that such another Pen would undertake the Correction of this Historian, as was so happily employed in observing the *Errors* and *Falsities* of the pragmatistical *Sorbiere*; and so plainly shew'd the World, that whoever undertakes to defame our Country, and asperse our Happy Government, he must at the same time forfeit his *Wit*, and his *Understanding*, as well as his *Good Manners*. How applicable this is to Dr. *Walker's* Account of the two last excellent and happy Reigns, I leave any Man to judge: One would imagine that when he wrote it, he was in *Flamsteed's* dark Room, where he shews People Objects all reversed; Men and Women walking with their Feet upward, and Ships sailing, with their Masts and Sails turn'd Topsy-turvy. You, Sir, I know, have been a careful Observer of the Transactions of your own Times. Could you ever think it possible that such an Account could be given of the two last Reigns, by any *English-man*, who had lived at home, and had the least Opportunity of knowing what was done? Must not a Man be thought to have lost his Senses, and be quite bereft of the Use of his Understanding, who could represent the *Act* for Naturalizing Foreign Protestants, (by which it is expressly provided, That they shall have received the Sacrament of the Lord's Supper in some Protestant or Reformed Congregation, within this Kingdom of Great Britain, Three Months before their Naturalization) as an Invitation to the Dregs and Scum of every Nation under Heaven, Blacks and *Hottentots* not excepted, to partake of the Liberties and Birth-rights of *English-men*? And yet, it seems, this is a Book proper to be kept in Churches! And so it may be at a proper time, when no doubt it will be very Edifying to read such judicious Legends of the Great and Tyrannical Oppression which the People of *England*

England endured under King William's and Queen Ann's Usurpation.

P. 26. Our Church and Order can shew an uninterrupted Succession of Bishops, whose Names stand upon Record quite down from an Apostle to the last exalted to that Honour.] I should be very glad to know where these Records are, or how I may come to see them. Though I, for my part, see no reason to think it necessary that the Episcopal Office should equally pass and descend in a long Pedigree of Mortal Successors, with that of the Jewish Priests. I have been always taught, that the Rock on which Christ has founded His Church, is not St. Peter's Person, but his Faith. And this seems to be the Use which the ancient Fathers make of their succeeding the Apostles; that, as *Irenæus* expresses himself, *Hæc Ordinatione & Successione ea quæ est ab Apostolis in Ecclesia Traditio, & Veritatis Præconatio pervenit usque ad nos.* He does not say, *Ea quæ est ab Apostolis in Ecclesia Ordinatio, or Potestas remittendi Peccata.* No, those holy Men had not so learned Christ. These Opinions were reserved for those corrupt and degenerate Times, when the Man of Sin has exalted himself above all that is called God: And would therefore be thought to have the Keys of the Invisible World and of Death; and oblige all the Faithful to depend on him, and his Priests for Life and Salvation. I only add in the Words of Arch-bishop *Laud*, 'For Succession in the general I shall only say this, 'Tis a great Happiness where it may be had *Visible* and 'Continued; and a great Conquest over the Mutability of this 'present World. But I do not find any one of the *Ancient Fathers* that makes *Local, Personal, Visible* and a *Continued Succession*, a *Necessary Sign*, or *Mark of the True Church* in any one Place.

Our Divines have, I know, in their Defences of our Orders against the *Papists*, shewn, That we have as good a Title to a Succession of Bishops as themselves. But that they never believed an uninterrupted Succession essential to the Ministry of the Christian Church, and that upon which the Validity of all their Ministrations depended, is very plain from all their Writings, particularly those Defences which the Doctor says are the Armour in which the Clergy of the Church of England trust; wherein they expressly dispute against *Bellarmino's* Assertion, That the Succession of Bishops is a Note of the Church.

P. 29. — *If not unserviceable* —] This seems intended to intimate that the Priesthood, where there is not the Episcopal Order, is *unserviceable* to the Church of God. But this, Sir, you know is another *Popish Tenet*: They are *Bellarmino's* own Words, *Ecclesia non potest esse sine Episcopis.* de Eccles. Lib. iv. Cap. 8. And that it is very satisfactorily answered by the learned Mr. *Francis Mason*, in his Book, entituled, *The Validity of the Ordination of the Ministers of the Reformed Churches beyond the Seas, maintained against the Romanists.*

P. 30. ' We are made Priests — by Virtue of the Commission of Christ, sealed to those whom the Holy Ghost shall in every Age call to the Ministry. P. 32. — *Real Powers, real Gifts of the Holy Ghost, given unto Men by the laying on of Hands and Prayer.* p. 33. *Powers from the Holy Ghost sealed to him at the Altar, by laying on of Hands, and in the Blood of the Covenant.*] This is another *Popish Tenet*, that Orders confer Grace, or that *Real Powers, real Gifts, of the Holy Ghost are given unto Men by the laying on of Hands.* Thus the *Rhemists Annotation* on 1 Tim. iv. 14. ' *St. Augustine* declares this Grace to be the Gift of the Holy Ghost, given unto him by receiving this Holy Order, whereby he was made fit to execute the Office to his own Salvation and other Mens. And note withal, that Grace is not given in, or with the Sacraments, by the Receivers Faith or Devotion, but by the Sacrament; *per Impositionem*, by Imposition of Hands; for so he speaketh, 2 Tim. I. which is here said *cum Impositione*, with Imposition. But the learned Dr. *Whitby* has truly observed, ' That the Grace here mentioned, is no ordinary Grace, but an extraordinary Gift, conferred only in those Times by the Hands of an *Apostle*, and now wholly ceas'd'. ' The Ministry of Things Divine, as Mr. *Hooker* speaks, is a Function, which as God did Himself institute, so neither may Men undertake the same but by Authority and Power given them in lawful manner. That God which is no Way deficient or wanting unto Man in Necessaries, and hath therefore given us the Light of his Heavenly Truth, because without that inestimable Benefit, we must needs have wandred in Darkness to our endless Perdition and Woe, hath in the like abundance of Mercies ordained certain to attend upon the due Execution of requisite Parts and Offices therein prescribed for the Good of the whole World, which Men thereunto assigned do hold their Authority from Him, whether they be such as himself immediately,

diately, or as the CHURCH in his Name INVESTETH, it being neither possible for all, nor for every Man, without Distinction, convenient to take upon him a Charge of so great Importance. Ministerial Power is a Mark of Separation, because it levereth them that have it from other Men, and maketh them a special Order, consecrated unto the Service of the most High, in Things wherewith others may not meddle. Their Difference therefore from other Men, is in that they are a distinct ORDER. So that the Christian Ministry is only for the Sake of Order, because it would create Confusion in the Church, should all Christians be allowed without Distinction, to Baptize, perform the Publick Prayers, Preach, &c. Not that the Ministers of the Church have, as such, any extraordinary Powers, or supernatural Gifts conferred on them. The Papists do indeed pretend, and so does the Doctor, that those Words of our Saviour [Receive the Holy Ghost, whose Sins thou dost forgive, they are forgiven, &c.] are to be understood of the Power of Remitting and Retaining Sins, distinct from the Sentence of Excommunication, and a Discharge from it. But the excellent and learned Dean Prideaux has fully shewn, that this Power of the Priest now claim'd of Remitting Sins properly, directly and absolutely by a Judicial Sentence, is what God never gave unto them, or the Ancient Fathers of the Church ever challeng'd. [Ecclesiastick Tracts, P. 165. &c.] Now then since the Ministerial Power is only to do those things which all Christians might do, if it were not for the Confusion that would follow; Where is the Common Sense of affirming, that real Gifts of the Holy Ghost are given by the laying on of Hands? Besides, as Dean Prideaux has shewn, this Right of laying on of Hands is not essential to this Administration, since there is no Divine Institution establishing any thing at all concerning it. [P. 101] Which certainly there would have been, had God designed this Ceremony to be a Means of conveying real Gifts of the Holy Ghost. I should therefore rather define Ordination in the Words of the learned Gerbard, to be *Vocationis publica & sollemnis Declaratio, seu Testificatio*; or in the Words of our own Excellent Bishop Hall, *An outward Admission to preach the Gospel*. But for a further Consideration of this Argument, I refer you to a Tract intitled, *The Case of Ordination consider'd*, Printed 1713.

P. 35. 'Consent to Her *Doctrine*, set forth in Her ARTICLES
 'and HOMILIES, and Conformity to her Discipline prescrib'd
 'in her LITURGY and CANONS; these specify and define the
 'Character, and Stamp the Denomination belonging and ap-
 'propriate to the Sons of this Church.'] All this I grant:
 But is it not pity that any of her *Sons* should have so little
 Acquaintance with themselves, as not to know that they nei-
 ther do *Consent* to her *Doctrine* nor *Conform* to her Discipline?
 But four Pages before, this very Doctor is so kind as to tell us,
 'That to them [the Priests] is committed the Power to *loose*
 'and *bind*, to loose by remitting Sins to the Penitent, and to
 'bind by retaining Sins to the Obstinate. And that these
 'Things doth our Church hold, and to the Truth of these
 'do all that Minister therein Subscribe.' But where doth our
 Church hold these Things? The Doctor refers to the Form of
 Absolution in visiting the Sick: But that this Form was never
 so understood by the *best* and *greatest* of our Divines is very cer-
 tain. The very Learned and Judicious Dr. *Hammond*, in his
View of the New Directory, 4^o. p. 29. speaks of this particular
 Act or Exercise of the Keys on the Bed of Sickness, 'as a
 'Pronouncing of GOD'S Pardon, and *actual* giving the Pardon
 'and Peace of the CHURCH to all Her Penitent Children.'
 You see, Sir, the Doctor plainly distinguishes betwixt *pronoun-*
cing a Pardon, and an *actual* giving Pardon; and asserts, That
 the Priest by saying those Words, *I absolve thee*, does not
 actually give the Pardon of GOD to the Sinner, but only
 the Pardon and Peace of the Church; or as he presently after says,
 he uses them as an *Expression of Christian Charity*. And that this
 is the Intention of this *Absolution*, seems to me very plain, from
 those Words in the *Collect*, which is ordered to be said immedi-
 ately after the pronouncing this *Absolution*, viz. **Preserve and**
continue this sick Member in the Unity of the Church.
 How then do I, who Minister in this Church, subscribe to this,
 That to me is committed the Power of *remitting Sins*, by which
 I mean, the *actual* giving GOD'S Pardon, to the Penitent?
 I am afraid of being too tedious, and therefore only refer you
 to the *Second Part of the Sermon of Repentance* in the Book of
Homilies. I could very easily shew you other Departures from
 the *Doctrine* of our Church, which are of late become the
Common Faith of those who distinguish themselves as the *true*
Sons of the Church: As, That the Wicked do Eat the Body
 of Christ in the Use of the Lord's Supper, contrary to Article
 XXIX.

XXIX. That by Vertue of the priestly Consecration of the Bread and Wine in the Holy Sacrament, the Holy Spirit descends on them, and by his Holy Touch, so changes their Substance, as that when eaten and drunk no part of them digests or passes into the Draught, contrary to *Article XXVIII*. What the Doctor Maintains in this very Sermon, concerning the Authority of the Ancient Fathers, is, I take it, contrary to *Article IV*. and to the *Form and Manner of Ordering Priests*.

I could likewise shew you, how little Conformity is used by these true Sons of the Church to Her *Liturgy* and *Canons*. As reading the Communion Service at the Communion Table, when the said Table is not placed in so good Sort within the Church or Chancel as thereby the Minister may conveniently be heard in his Prayer and Ministration; turning towards the Altar when the Creed is recited; bidding Prayers in the Pulpit, or declaring to the People what they must pray for; saying the Words, *Glory be to Thee, O Lord*, immediately before the reading the Holy Gospel; using the Ministration of Publick Baptism of Infants to be used in the Church, in private Houses; dipping their Hands into the Water at their saying these Words, *Sanctify this Water, &c.* Churching Women at Home, tho' the Rubrick expressly Orders that they *shall come into the Church*. But these, and many Things of the like Nature, I know you are too well acquainted with to need any Intimation from me.

P. 43. 'Tell the Number of Her *Impropriations*.' The Doctor here is very Oratorical: But he does not seem to consider that these *Impropriations* were the Contrivance of those Religious Monks whom he himself stiles the *Glory of their Times*. But of this enough before.

P. 44. 'There are Thousands of Cures of different Titles and Tenures, the Yearly Maintenance whereof, I blush to speak it, are far inferior to the usual Hire or Support of the meanest Domesticks.' This, Sir, you remember I mentioned at the beginning of my Letter, as a Mark of the Doctor's want of Accuracy and Exactness. For what is the Hire or Support of the meanest Domestick Servant? Suppose it Fifteen Pound a Year, reckoning Five Pounds for Wages, and Ten Pound for Diet, &c. Would any one, who minds what he says, dare to affirm, that there are Thousands of Cures in this Church whose Yearly Maintenance are far inferior to Fifteen Pounds a Year? No, he would not: He had need blush indeed

indeed who affirms at this rate. Mr. *Ellow* has published the Returns made to the Commissioners of Enquiry into the Value of all Livings under Fifty Pounds a Year. Let any Man but take the small Pains to peruse that Account, and see if he can make any thing like Thousands of Livings whose clear Yearly Revenues are far inferior to Fifteen Pounds.

But the Doctor asks, 'How many Hundreds are there of our Fathers and Brethren that have upon them the Charge of Thousands, labouring in the Ministry Day and Night, whilst they, their Wives, and their little Ones, would be glad of the Fragments that come from the *Impropriator's* Table? This, Sir, I take to be another Oratorical Flight, how agreeable to the *Common Faith* I know not, but I'm very sure is very contrary to *Common Sense*. By our Fathers we generally understand the Bishops; and who is there of that Order who is reduced to so low an Estate as to be glad of the Scraps of an *Impropriator's* Table? But the Doctor says, there are many Hundreds of these Fathers and Brethren that have upon them the Charge of Thousands: These surely must then be Ministers of some large Market Towns. And it is true, that too many of these were left unprovided for at the Reformation. But then, whether the Doctor knows it or not, their being so is not owing all to their *Impropriations*, but really in a great measure to the Change of Religion. In the Times of Popery there were many other ways of providing for the Maintenance of the Clergy than there are now; as by *Masses*, *Diriges*, *Confessions*, &c. and these being Personal Payments, he who had then the greatest Flock had, of Consequence, the largest Fleece and best Maintenance. It is true, as you know, that sometimes, even then, 'the sordid *Appropriators* engross'd three Parts of the * Offerings made by

* The Learned Dr. Kennet has observed, that this Custom of the surviving Friends to offer at the Communion Table for the pious Use of the Minister, at the Burial of their Relations does still obtain in North Wales. Where, says he, at the Rails which decently defend the Communion Table, I have seen a small Tablet or flat Board conveniently fixt to receive the Money which at every Funeral is offered by the surviving Friends, according to their own Ability, and the Quality of the Party deceased. The Lutherans have a Custom something like this, That at a Funeral, every one who accompanies it, as he or she goes into the Church-yard, they put Money into a Basin for the Use of the Poor. Chytræus *devita & morte*, P. 106.

by the Friends of the deceased, &c. and allowed only one to the poor Vicar. Nay, in many Places they reserved all the Offerings to themselves, and allowed the Vicar only a yearly Pension to serve the Cure. But then who were these *Appropriators*, were they not those very *Monks* and *Fryars*, whose Generosity and Munificence the Doctor so Rhetorically describes, and whom he represents as *the Glory of their Times*?

I don't indeed deny but that it would have been for the Honour of the Reformation, and for ought I know, a good Means to have prevented our unhappy Divisions, had there been Encouragement for able Ministers to reside in all our Market-Towns and great Cities. But even then, if the same licentious Spirit took Place as seems now to possess too many of the Clergy, whereby they are led to make no manner of Conscience of *Forsaking their Callings*: These ample and munificent Provisions would only have served to have encreased the number of *Impropriators*. It has been an Observation very frequently made, that in those Towns where there is the worst legal Provision made for the Minister, there have generally been the best Incumbents. However it be, this is certain, that there are none of our Ministers, even in Market-Towns, &c. or in the Doctor's elegant Phrase *who have upon them the Charge of THOUSANDS*, but who are so far from wanting the broken Meat that comes from their Neighbours Table to subsist upon, that they can and do send from their own Tables to relieve and feed the Poor. They mayn't indeed live with that Port and Majesty, nor enjoy those Dainties and Niceties which Court-Chaplains feed upon; but they have sufficient of plain, honest Fare, without being beholden to the Charity of *Impropriators*.

The Doctor adds in the Margin, *That the Number of Impropriated Livings are above 3500, which is more than a Third of all the Livings in England, being in Number somewhat above 9000.* But this is according to the Doctor's usual Accuracy and Exactness! The *Valor Beneficiorum*, if it has been rightly cast up, reckons 3256 Vicarages. Of these there are many, it's well known, which are *Vicarages* endowed or to which belong all or part of the great Tithes. But then there are in England a great many *Donatives* and perpetual *Curacies*, which are not taken any Notice of in the *Valor*. These are *Parsonages* where there was never any *Vicarage* instituted, but where the *Monks* *Appropriators*

Apropriators took *All*, and allowed a Priest some beggarly Pittance to say *Mafs*, &c. Of these, if the rest of the Diocesses in *England* and *Wales* hold Proportion to this in which I live, there are about 780. But then, Sir, you know that abundance of these are, since the Reformation, made a very handsome Maintenance for the Curate who supplies them. Some of them being valued at 200 *l. per Annum*, and the very meanest of all those, I know, being above 20 *l.* which is, however, something more than the usual Hire of the meanest *Domesticks*, tho' it's well known, not all the Maintenance of those Clergymen who serve these small Cures. And even in the impropriated Vicarages, What large Augmentations have been made to them since the Reformation? Would the Doctor therefore give me leave, I would address him almost in his own Words. Go, you Orator, go round the Coast of *Sion*, thro' all the Divisions of our Church; tell the Number of her Rich Livings, which are farmed out by the several Incumbents, and the Care of them left to a poor stipendiary Priest, who neither knows the Sheep, nor is known of them, and whose Voice they don't care to hear. Take Notice of the generous Bounty of our Reformed Princes and Bishops, Nobility and Gentry; observe their Care to repair those Devastations made by the rapacious Monks, and to feed the Parochial Clergy, whom they so much endeavoured to starve.

The Doctor adds in another Marginal Note, that *our Clergy are become the worst provided for of any in the Christian World*. This is another of the Doctor's Hyperboles. Did not his *Wit* take away his *Senses*, 'tis impossible sure, but that he must think of the poor Clergy in the *Greek Church*, who, I suppose, he will allow, to be a Part of the Christian World. Let him ask then, those of his Acquaintance, who have travelled into *Turkey*, or who have been at *Moscow*, *Archangel*, or *Petersbourg*, what a Figure the Clergy in those Places make? And I am apt to think, he'll receive such an Answer as will soon convince him that our Clergy are far from being the worst provided for of any in the Christian World. Was I sure that he would allow the Foreign Protestants to be a part of the Christian World, I could assure him, that the poor Bishopricks of *Bristol* or *Bangor*, are more worth than the very best of all the *Danish Bishopricks*, even that of *Zealand* it self; That the Great

Great * Mr. Calvin at Geneva, had but an Hundred Crowns or 30 l. a Year Salary: That the learned and celebrated Melancthon, had only Two Hundred Crowns a Year as Professor of Divinity at Vittenberg: And that in the Protestant Churches in Germany the Ministers are so meanly provided for, as that, as Gerhard assures us, *Nobilitum ac opulentiorum filii raro se conferunt ad Theologie studium & Ecclesiae Ministerium.* † Whereas, the Doctor knows, it is no uncommon Thing among us, for the very best of our Nobility to breed their Sons Clergy-men. For tho' indeed there are too many Blanks, yet there are too a great many, very rich Prizes. We have by the Bounty of our Princes well endowed Deaneries and Sub-deaneries, wealthy Arch-deaconries, Opulent Treasurerships, Chancellorships, Præcentorships, Canonrys, Prebends, &c. besides very great and splendid Benefices were they not too often turn'd into Impropropriations, and made a sort of Lay-tenures by those who hold them.

But the Doctor tells us, ' That the Consorts of Bishops, holy, learned, and even frugal Men, have been left Beggars.' When I read this I thought of the Consort of the Excellent Arch Bishop Tillotson, who had an Annuity of 600l. per Ann. settled on her by King William. But as she is the only Bi-

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shop's

* By the Laws of Danemark, the Tithes are to be divided into three equal Parts, of which one Part is to go to the King, another to the Repairs of the Churches, &c. and the third Part to the Priests. *Decimæ in tres partes æquales dividuntur, quarum una Regi, altera Templo, tertia Sacerdoti cedito. Leges Danicæ, p. 220.* But they have Manfes and Glebes besides, and Offerings at the three Solemn Feasts, for all Marriages, Christnings, and Churchings, p. 159.

† Puffendorf mentions an Offering to the Priest as a part of his Salary, de consen. & dissen. p. 259. William Zepper, in his Book De politia Ecclesiastica, p. 178. complains, *Quod nullus Ecclesiarum Pastoribus habetur honos, sed premuntur potius & infestantur, adeoque Tenuiter aluntur, ut fame tantum non contabescere cogantur.* In Switzerland, and Holland, the Church Lands and Tithes are in the Hands of the States, who pay to the Clergy such Annual Stipends as they think proper, and such, as I believe, will be found, on Enquiry, not to exceed the generality of our Livings, even of those which do not exceed 80l. per Annum.

shop's Consort that I ever heard of as left so bare as to need such an Help; so it is very sure that her being left so was not owing to the Meaness and Scantiness of that Excellent Man's Preferments, but to his own Charity and Generosity, and his dying so soon after his being made Arch-Bishop of *Cantenbury*, before he could possibly retrieve that large Sum which he so generously laid out on the Archiepiscopal Palaces. If I may believe a late Account, the Revenues of this See are more than 6000*l.* a Year; an Income sure not *unequal to any Burthen that can* Ordinarily happen to or attend those who are advanced to it. Arch-Bishop *Tillotson's* Case was very particular. Every Body knows whom *He* succeeded: And He was a Man of too Charitable and Generous a Temper to require any Thing of one who had lost all that he could not keep with a good Conscience. It is said that the Executors of the late Arch-Bishop have paid to the present, 2800*l.* for Dilapidations: Suppose but the same Sum to be wanting when Arch-Bishop *Tillotson* came to the See, and adding to it what it cost him to build those new Apartments, which he added to the Palace of *Lambeth* together with His known Generosity even *beyond his Power*; and to all this add the little Time he Sat in that See, not much above Two Years and a half, and you need not wonder that His Widow was left not so well provided for as became the Consort of so Excellent a Person: Though had she not had that Royal Bounty, she could not have been said, in any Common Sense, to *have been left a Beggar*.

P. 45, 46. 'Every one knows, that there are *Hundreds*, nay, *Thousands* of secular Offices, the Revenue whereof equals that annexed to most of our Bishopricks; and there are some which in Value would Ballance them *ALL*, when put into the Scale together.'] When I first read this, I could not help thinking it a *Rhodomantade*. For surely, thought I, there is never a Bishoprick in *England* or *Wales*, whose Revenue is less than 300*l.* a Year; and Our Prime Ministers would never complain of want of *Pasture*, were there in the Kingdom *Thousands* of Secular Offices which had such a Revenue annex'd to them. But I was perfectly startled at what followed, *viz.* That there are *some Secular Offices* in the Kingdom, which in Value, would Ballance *all* our Bishopricks, &c. I took immediately the *Valor* and cast up the Value of the *First Fruits*, to see what they would come to. And the Total of them I found to be no lesser a Sum than *Twenty two Thousand*,
One

One Hundred and Twenty five Pounds a Year. And you know' Sir, that some of our Bishopricks are above three times the Value of what they are there valued. But now, what Secular Office is there in this Kingdom that is worth even *Twenty Thousand Pounds a Year*? And yet, if the Doctor says true, there must be more than ONE such Office worth not only *Twenty*, but *Sixty Thousand Pounds a Year*, or however near that Value.

Thus, Sir, I have answered your Request, in making' my Remarks on this precious Sermon. I am very sorry to see such a Discourse from a Christian Pulpit, and encouraged by the Sons of the Clergy. We who have in so peculiar a manner renounced the hidden Things of Dishonesty, and are under such Obligations in *Simplicity and Godly Sincerity* to have our Conversation in the World; should, I think, above all Men be strictly careful what we say, and whereof we affirm. We are in a peculiar manner the Servants of a God, who is the God of Truth, and hates Iniquity: The Ministers of One, in whose Mouth was found no Guile. And therefore for us to Lie, tho' it be for God, and speak Deceitfully, tho' it be in His Cause, is but to Affront Him, to Disgrace our selves, and render our Ministry Base and Contemptible. But I am afraid I have tired you, as I assure you I have wearied my self; And therefore I shall only add, in the Words of a late Writer. 'Let Men pretend what Zeal they will for the Church, while they shew so little Concern for the Souls of their Flocks, and make their Employment a Matter of Trade, rather than Conscience, whatever they do, 'twill be look'd on only as a Zeal for themselves: and tho' such Men may be carest'd, as useful Tools, by those who have any Ends to serve by them, yet they will never have any real Esteem.' I very sincerely beg a Share in Your Prayers, that whilst I thus Preach to others, I my self may not be a cast away, and am,

Reverend Sir,

Your very obliged
and humbled
Servant.

Jan. 30. 1714

P O S T S C R I P T.

I Had almost forgot to observe to you, the Unlawful Art used by the Doctor, in order to damn the present Excellent Bishop of Bangor's late *Preservative against the Principles and Practices of the Non-jurors*. It is this; The Doctor represents His Lordship as affirming that the Powers belonging to our Order, are *presumptuous Claims*, and set up and kept up by all Christian Bishops, &c. with that black Intent, that thereby they [the Bishops] might become the *Terrors of Men*, or create to themselves the *Horror of a dreadful Veneration*. Who now who hears or reads this, and is so credulous as to believe the Doctor, but must think the Bishop to be a very ill Man, and his Book a most wicked Book? But the Question is, Has not the Doctor misrepresented His Lordship? If I understand *Common Sense*, I think he has with a Witness. What the Bishop speaks of as creating the *Horror of a dreadful Veneration*, rather than the *Affection of a Reasonable Respect* is not the *Spiritual Offices of Priests*, but that *System of Powers and Privileges*, which the *Jacobite Clergy* have annexed to these *Spiritual Offices*. The way therefore to judge of the Justice of the Bishop's Censures, is to take a View of this *System*, and see what it is. Now this *System* is as follows, 'That the Church is the *Spiritual Kingdom of Christ*; that Bishops are *Christ's Chief Ministers and Viceregents* in it, and are *Regal Priests*, and *Spiritual Princes*; that all the Promises of the Gospel are made to *Christians*, as *actual Members of the Church*; that all Men are made Members of the Church by Baptism, which Bishops only have a Right to Minister; and that any Man who by any Act of his Rightful Bishop ceases to be a Member of the Church [whether this Act be an *erring or unerring one*] he cannot lay claim to so much as *Remission of Sins*.' In one Word, 'That Christ has constituted Bishops, *Ecclesiastical Princes*, over all Nations, that they might pluck up, destroy, dissipate, ruin, plant and build': For that the certain Consequence of any Act of Disobedience to their *Spiritual Laws*, and wilful Rebellion against them, is that they can claim no Benefit of God's Promises; no not of his Assisting Grace, and tho' they should die *Martyrs*, 'their very Martyrdom would not be accepted by God; they must lose the Crown of Glory, promised to it.'

And

And let any one now whose Head is not turn'd with Dreams of being *Spiritual Sovereigns, Regents, &c.* and their having *Subjects* who are to pay *Fidelity and Fealty* to them in a more absolute Manner than they are obliged to pay them to any Temporal Princes; let them, I say, judge whether or no this be not a *System* very different from the Voice of the Gospel, and in its own Nature, tending rather to create the *Horror* of a *dreadful Veneration*, than the *Affection* of a *Reasonable Respect*. For what surely can well create in Man a greater Horror than to think he is placed under the Power of those to whom he is oblig'd to pay such a blind and *entire Submission*, as not even to think for himself, but *Implicitly* and without *Examination* to receive and embrace their Decrees, under the most dreadful Penalty of incurring *Eternal Damnation* if they dare to oppose them? I'm sure, I for my part, could never have any *Veneration* for Men who thus exercised so *Tyrannical* a Power over me without some mixture of *Dread* and *Fear*; unless their absolute Restraint of the Use of my Understanding did in time cause me entirely to lose it, and become without Feeling. But very Just are the Judgments of a Righteous God, in *casting down* and *debasing* those who are so vain in their Imaginations, as to raise themselves to an Equality with Him, nay, to claim a Power which God Himself disowns, viz. The forgiving Sins without Repentance.

If indeed the Doctor believes that this *System* of Power and Privileges does indeed belong to our Order, and is really annex'd to it, he is then indeed more consistent with himself. But how he will reconcile it to his Professions of being a Clergy-man of the Church of *England*, his Subscriptions and Declarations I must leave to his *subtle Head* to consider. Since, I am sure, and the Doctor grants it, That our Church acknowledges the Supremacy of our Princes; whereas, according to this *System*, the Bishop is Greater than the King, and the Miter above the Crown. So that if it be at any time questioned whether we must Obey the Bishop rather than our Prince, the Question must be determined for the Bishop, as a greater Prince than any Earthly One, and as much above Him as Heaven is higher than the Earth; and Divine and Spiritual Things of more Consequence than Worldly and Temporal ones.

A Note relating to P. 45. Marginal Note.

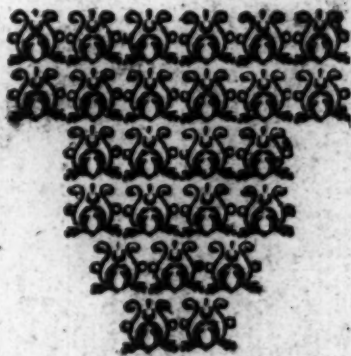
The Bishoprick of Zealand is said to be worth 2000 Rixdollars or 450*l.* Sterling *per Annum*. The other Danish Bishopricks are said to be worth 1500 Rixdollars, or 337*l.* 10*s.* Sterling *per Annum*. And the Bishoprick of Norway is valued at 1000 Rixdollars, or 225*l.* Sterling *per Annum*. Which Revenue does not arise from Lordships, and Mannors, &c. settled on the said Bishopricks; but from the Tithes belonging to the Parochial Cures which these Bishops serve, and from what the Danish Law styles, *Merces prædicatoriæ, Censuræ Cathedralis, Justæque talis debitiones*. The Arch-Bishoprick of Upsall, the Metropolis of Sweden, is said to be worth no more than 400*l.* Sterling *per Annum*.

If we pass over into the *Papish* Countries, and go round their Coasts, through all the Divisions of that Church, we shall not, I believe, find that our Clergy are worse provided for than theirs. The Ecclesiastical Revenues in France are computed at about Two Millions and a Half Sterling a Year. But then if we consider that there are in that Kingdom no fewer than XVIII Arch-Bishopricks, CIX Bishopricks, 36441 Parishes, and 15200 Chapelries, XVI Heads of Religious Orders, 257 Commandaries of Malta, 556 Abbies of Nuns, 1356 Abbies of Monks, 700 Convents, of Cordeliers 1240; in short, that the whole Number of Religious Men and Women, Monks and Nuns, not including the Secular Clergy is 204600, almost double the Number of all the Bishops and Clergy in England, will not, I believe, find that the Bishops and Parochial Clergy in that Kingdom are better provided for than ours; Who, as Dean Prideaux has truly observed, might have been better provided for were it not for the wilful Nonresidency of catelets Pluralists, by which Means the Houses have become dilapidated, the Glebes impoverished, and such customary Manners of Tithing, Prescriptions, and Compositions laid claim to as have considerably lessened the true Value of the several Benefices. I thus compute the French Arch-Bishopricks, &c.


18 Arch-Bishopricks, at 1000 <i>l.</i> <i>per Annum</i> —	18,000
109 Bishopricks, at 500 <i>l.</i> —	54,500
36,441 Parish Churches, at 50 <i>l.</i> —	1,822,050
15,200 Chapelries, at 20 <i>l.</i> —	304,000

2,198,550

At this Rate of Computing, there is left not Half a Million for the Maintenance of all the *Religious*. And let any one now judge whether, even in *France*, supposing this Computation to be good, the Revenues of the Arch-Bishopricks, Bishopricks, and Parochial Churches are any way equal to those allotted to the *English* Arch-bishopricks, &c. And that this is not an extravagant Computation to allot to the Religious Houses 401,450*l.* may appear from hence; That those here in *England* which were dissolved by King *Henry VIII.* without reckoning the lesser ones, whose Revenues were under 200*l.* per Annum, are computed to have been worth 108,217*l.* 6*s.* 08*d.* per Annum. For all therefore the Doctor's calling our Ecclesiastical Revenues a little *Patrimony* or *Pittance*, it's certain that our *Arch-Bishops*, *Bishops*, and *Parish Priests*, have generally a larger Income than even the *Popish Bishops* and *Clergy*.



F I N I S.

[illegible]

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